7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

§27. *The Character of the Murdered Pottawattomie*

Now it was rumored at this time that the man we had killed had really been somewhat crazy. He was the oldest of three brothers. Their father had been a chief and had possessed much land. Other people had contributed very much money to buy the land. A number of them lived there, and they had put in many crops. Then the father died, and the oldest son drove away all the people. He drove his two brothers away also. There were many horses, and he forcibly kept them as well as many other things. Whenever he heard that any of his brothers was using any of his horses, he used to scold him. When they argued with him, he threatened to shoot them. It was said that he always went around with his gun. For all these reasons his brothers disliked him, it is said, and used to ask the Winnebago to kill him. It was also said that all his white neighbors disliked him. He had over a hundred horses, and they grew wild in the woods. He did nothing all the time but watch them. They were too wild for him ever to get near them. The only use he ever made of them was to own them. Whenever the horses entered a field, they would destroy it completely, and if anything was ever said to him about the matter, he

* 159 wanted immediately to fight with those who protested.
● 828 Whenever a person tried to buy one of them, he would ask an extravagant price, and whenever a horse was caught in depredations and he was asked to pay damages, he threatened to shoot the people concerned. He was accustomed to go around barefooted with his gun, it was said. For all these reasons his brothers disliked [593] him and asked some Winnebago to shoot him. These brothers also told the Winnebago how it would be possible to kill him, for he belonged to that group of people [154] who were regarded as invulnerable. It is said that [185] when he fasted, he had gone without food for a whole winter; that he had not resumed eating until spring. [411] In order to kill him, a wooden knife was required. This should be painted red. Then he was to be stabbed. This was the only way of killing him.

Now we thought that with all this evidence against him, we would surely be acquitted.

[P. 164]

764 the Judge asked what this meant they told
775 him that it was for the spirit to pass through in going out and in.

771 He never found among them during the long period of his intercourse any evidence of sun worship, and thinks it fell far short of that in which I agree with him.

115 This morning I had a further conversation with Judge Walker, who is a regular medicine man of the Wyandottes. He says
776 the name of the Spirit of Medicine among
171 the Wyandottes is Mon-ane-tow, who is the same as the Manitou of the Ojibways etc. That this spirit of Medicine is a good spirit etc. He says that the initiations described
796 by Judge Williams are in the presence only
575 of medicine men and women. The people of the tribe are not allowed to be present. That both men and women are members, and are regularly initiated before they can become members. That no oath of secrecy is required, as the Indian knows nothing about oaths, but they initiate on the honor of the man and of the woman, choosing such only as are known to be of good character for integrity. That the Society and its pro-
[755] ceedings are secret, except these ceremonies which medicine men perform on patients for their cure.

796 Walker says that these ceremonies pro-
575 ceed upon the idea that a violent shock of
● 828 the nervous system, which prostrates it en-
158 tirely will also prostrate or relax the hold of the disease. They know by experience that by fasting and steaming they so arouse and excite a well person as to produce a shock which will throw him to the earth. This is done at the ceremony of initiation which Judge Williams described. It is done by nervous excitement, and Indian faith in these ceremonies, and is repeated over every initiate as a proof of the possession by medicine men of this marvellous power. He

796 says there is no sham about this falling down
575 of the person on the floor in a swoon in the
828 manner described. That this is the precise
158 shock of the system to produce which the fasting and the steaming process is resorted to, and all the other ceremonies of the initiation, including the dance.

755 When a person is sick and incurable by
158 the simple remedies known to the Indians, and the friends become apprehensive for the life of the person, then the medicine men are called in and they go through certain ceremonies, all of which operate upon the nervous system already enfeebled and excited by disease, and tend to bring about that shock or prostration of the nervous system, which when produced is supposed also to relax the hold and power of the disease at the same time. In a word it kills the disease, or breaks the disease, or destroys
[753] the evil spirit then in the body which causes the disease, and then if there is constitutional strength enough left to raise up the body from its utter prostration, the patient recovers.

753 It would seem that they regarded the
755 nervous system or the sensitive part of our
828 nature as the seat of the disease, and addressed their remedies to the sensitive part, that is to the mind rather than to the body, to the spirit rather than to the organs of the
[171] body. The medicine system prevails very generally among our Indian races. In fact it is universal so far as we have found out the customs of the remote tribes.

755 I asked Walker about the cheats prac-
756 ticed by the medicine men upon the credulity of their patients, that is, pretending to take out of a man's back a tooth or a bone. He says that in their practice they want to make money, and the greater the feat they perform the greater the charge they make. Sometimes they charge a horse etc.

[P 61 (B)]
[pp 62-209 not processed]